585 us a tjakalele Alfur dance with tifa [a kind of
534 small drum], etc. when we go there. We returned
535 at 1 P.M.

565 The incidental facts I picked up from Gaspersz
582 included some startling information on classes.
178 I asked about the Radja and whether a man of his standing would marry a common girl. They said that this is not usual but it is possible. I asked if a noble girl might marry a common man and they said it was taboo. They said that if this happened it was best for them to leave Java or some other place. This is absolutely the first modern indication of strong class feeling, like that on Celebes, but persisting in "deculturated" and "democratic" Ambon.

173 Then Gaspersz said that in pre-Portuguese days
631 Leitimor was divided into three great kingdoms
565 ("rule of three"?). One included Soya and
554 Batumerah, another Latuhalat and the other places,
801 and the third included Naku and a few other places. There were three radjas, and under each, ranked, were three orang kaya and a patih (three in all). Thus there were three steps of graded rulers. When the three kingdoms broke up, the negori remained, and there are now forty-one or forty-two (the forty-four include still extant burger kampongs which are really part of certain
[622] negori). The local high man, whether radja or patih or orang kaya, became ruler of the negori, and all such people were equalized in rank, regardless of title. But there are certain negori rulers who still are regarded as higher than others, because in the old days their predecessors were among the higher rulers. Thus (I suppose) there must be three paramount radjas in Leitimor. I must check this. Gaspersz is quite calm in saying that Naku (where he was the former Radja) was an "orang kayadom" in the old days, and thus
000 of second rank. This whole business will yield

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565 tell them so, although they and other people know
567 that they are so descended. Slaves were brought
551 here from all over by the Dutch and they are their descendants. Rehatta and the Radja, grinning, said that an invariable mark of turunan budak is their Dutch family name (not forename), e.g., Pieter, Jacob, etc. This is a revelation, and now I see the great significance of these Alfur family names. The Dutch names must be a bit of a stigma. If so, this is amazing, and probably very complicated. Because they were pets of the Dutch they must often have risen to high positions. I asked about Gaspersz. They
[115] said at once that this was a Portuguese name, Gaspari, originally, and that the sz was added in accordance with Dutch usage. They said that Portuguese names were all right and do not indicate that one is a slave descendant. This is amazing and I must be careful with it.

(I found out, however, that some Dutch names do not mean descended from slaves.)

565 I asked about marriage between the classes and
582 they agreed that any interclass marriage was diffi-
684 cult and that a noble-slave marriage was very bad. This is especially so if a higher woman marries a lower man. This causes great shame. But there is evidently no adat law or real danger of killing on this account as there is in Celebes. Gaspersz said that in such a case it is better that the couple leaves Ambon. Intermarriage between an orang biasa and a slave is not so bad. The Radja said that he had once liked a pretty slave girl but that he would not have married her. He never told her why (this is evidently a really taboo subject except on the sly), but he just didn't. They agree that everyone knows about this.

623 When I asked about the kampong council, the
173 saniri, we talked a bit about the fact that the

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623 term saniri is a Ceram name. They know this and
●173 that their ancestors came from Ceram. They are not ashamed about it and my assistant says that there are many stories about this.

The saniri here has nine members, They include the radja, the three kepala soa, the tuan tanah, the kapitan; and then, elected, are two of the kepala dati and one orang biasa. Everyone in the negri votes for them.

624 As for the officials listed above, it can be
565 seen that 1, 2, 3, 4, 5, 8, and 9 are still in.
554 Extinct except in the memory of the people and in title in cases of heredity, are 6 and 7. 1, 2, 3, 4, 5, 6 were, or are, hereditary; 7, 8 and 9 were or are non-hereditary. Thus the noble positions are hereditary and the common ones are non-hereditary. The non-hereditary offices were
[623] or are chosen by the saniri. This means that at present they choose only the kewang, and the marinyo.

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361 Tulehu: This is the largest negri in Ambon.
[161] The total population is about four thousand. It is situated in Hitu peninsula, about thirty kilometers north of Ambon. A road runs to Paso
[491] isthmus and then cuts across the hills to a bay and then again across the hills a bit to Tulehu, on another bay. Beyond this lies the Christian kampong of Waai. Coming into this area one sees the magnificent bay below and not far off are the mountains of Ceram. In between lies the islet of
[132] Pombo. It is hot and humid and there is no breeze, though they say this is a matter of season and that at other times there are great waves and strong winds. With a good wind a dugout prau can make Ceram in three hours. The kampong of
361 491 Tulehu is very large and has many roads, more or less laid out in a grid pattern. The main road

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622 of gin. He drinks a lot in Ambon too and does
[273] this in public. Evidently the Mohammedans here do not care much about the taboo against drinking. Or at least he doesn't. There are lots of hadji here, and one of them had been in the United States for a long while. He had also been elsewhere and speaks many languages including American English. The general air that surrounds the Radja[1] is one of strength and good
[769] spirit. Once, when I asked him the date of the mulut feast, (when they kill fowls for the ancestors) he called across the street to an old fellow in order to get the information. He orders the people around here and they seem to like it. He is a very strong man and extremely independent. He insists on working with me and the assistant has little chance of working with me alone. The Radja orders him to get my work done.

769 This Mulut feast, he says, used to be cele-
825 brated by everyone, but now not so many people
178 do it. I get the idea that for each family member one fowl is killed. Before the head of the fowl is cut off they whisper to it (evidently a message to the ancestors? or is it like the minyan request at Lebaran in Java?).

778 This kampong, probably the only one of its
565 kind, has two negri lama in the hills behind.
●173 The first settlers descended from one of these, but the descendants from the second one came down and became the nobles. Could this be conquest? He said at first that the first settlers had nobility too but that theirs was swamped by later settlers. He said that he came from the later group, of course. He said that the second group had a mosque before they descended. This means that in the negri lama there was a mosque.
[616] I think this must be unique. I must get the names of the two "moieties."

[1] [i.e., of Tulahu--Analyst]

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000 of the two "moieties."

184 This is an illustration of what I see and hear
173 everywhere: that every negri has its own culture,
621 adat, history, etc. There is emphasis on the great variety here. There is an overall pattern, but the local differences are impressive. And all the more so after so long a period of acculturation. I am more impressed by the differences than the similarities. I wonder from which negri lama the present batu pemali in the kampong came?

565 I asked about the different positions and
624 classes. They run something like those in Amahusu, but with some differences. Thus:

1. Radja. bangsawan tinggi, hereditary.
2. Tuan tanah. bangsawan tinggi, hereditary. The Radja says that he is the "peacetime priest." He is a ritual leader.
3. Kepala soa. bangsawan rendah, hereditary.
4. Kepala dati. bangsawan rendah, hereditary.
5. Kapitan. bangsawan rendah, hereditary.

[535] This office is non-functional now, except when
[701] there is an Alfur feast. Then a kapitan leads the tjakalele. The Radja says that he comes from a kapitan family, and therefore he can lead in this dance. He says that formerly there was a kapitan for each soa.

6. Mauwen. bangsawan rendah, hereditary.

[793] Of these there are no more, but the people remember that there were such people in their families. There used to be one for each soa. The Radja says that he was the war priest, who took omens and did various magical things against the enemy, etc. Since there was one kapitan for each soa, there had to be one mauwen each.

7. Marinyo. Orang biasa, non-hereditary.

624 There are one or two of these per negri now (?).
565 There used to be one per soa. He is the messen-
202 ger and assistant of the kepala soa and assists

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789 eighteen years old. It was always done when a
721 new bridge was built as a head had to be placed
825 there. The taker of the head got a lot of money. He went off into the hills or to nearby kampongs and lurked around. I gather that there were generally several of them. If the "bird of Tulehu" (evidently a kind of bird that goes tu-ee) flew agitatedly around, and especially if he flew against the hunters' heads, they turned back. And if a man alone saw the bird behaving strangely he would suspect men about who were trying to get his head and run away. This is the omen bird. The assistant does not know if other kampongs have such birds. He said that until fifteen years ago praus came to Hito from Saparua on head-hunting expeditions, evidently also for bridges. The idea seems to have been that if a head were placed under a new bridge, floods could not wash it away. When the folk here heard a Saparua prau returning with drums, or maybe coming with drums, they knew that it was a head-hunting party.

The assistant got onto the idea of head-hunting magic easily, which seems to show itself here too. The amazing thing is that this business was going on up until ten years ago. Even if it is not true, it shows that it is recent and the memory of such practices is vivid enough even in the minds of the young people.

266 He had also heard that long ago they had prac-
● 173 ticed cannibalism here. He had a story which he had heard about the Radja's family in the old days eating (regularly or on special occasions?) a living man, cutting off pieces as they ate until he was all gone. This is great stuff. He is quite a boy.

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794 Amahusu: I went there in the afternoon. A
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769 in Leitimor. He said that when the bahasa tanah
178 goes, the adat and the other old things tend to
187 go too. The bahasa tanah is certainly the vehicle for the old things.

574 On the way to Tulehu in the morning, I was hailed at Paso and a crowd of women and others asked to be taken to Tulehu as their bus had broken down and they were going to get a boat on the way to Saparua. They said they were returning the day after tomorrow, and that they had relatives there. Visiting in this fashion is evidently a common thing. The term for relatives
[601] that they used is turun menurun.

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124 Tulehu: The Radja was there today and I
622 talked with him for a long time. The police officer from Ambon came in at the end so that I had very little time to go on with the schedule. But I got a lot of information from our talk. I was able to clear up the soa-dati details on which Gani had been confused. This shows that the complexity here is hard even for the scribe of the village. But the Radja knows always.

721 First the Radja denied that they had ever had
245 head-hunting here. He said then that he had heard
173 of it but that it had taken place a long long time ago. Then further he said that he had heard people say, "Sekarang musim potong kepala." [Now is the time to cut heads.] He says that they say this in Saparua too. The season for such activity evidently is the time of fruit plucking, that is of the cloves (and thus it is much like the post-harvest celebration elsewhere. Perhaps heads were required for feasts in the old days too.

000 The verified social organization is as follows:

A As far as I can see the relation between this
621 village and neighboring villages and districts
608 can only be described as friendly. The pela
476 system operates all over Ambon. Every negri
527 must have a pela partner. In the old days such pela partners helped in warfare. Nowadays they must render assistance wherever they meet. Every so often there is a festa negri (e.g. if a new school or church is built, etc.) and on such occasions the pela negri is always invited. Such festa negri last one or two days. The
[537] radjas orate about the old traditions of friendship and how they may never be broken. Anyone who wants to may attend, but usually there are about fifty or so, including the radja, the saniri, and notables.

Next month there is to be an installation of a new radja in Hatalai, the pela negri of Amahusu. Hatalai is located in the hills on the way to Naku. Everyone in Amahusu is invited.

There may not be more than one pela partner for each kampong. Other pairs are Eri-Hatiwi, Latuhalat-Alang.

582 Until about ten years ago it was taboo for
178 people to marry who were already in a mutual
608 pela relationship. Musila knows of two Amahusu men married to Hatalai women and two Hatalai men married to Amahusu women. He also knows of other cases from other pela pairs. This has only taken place within the last ten years; before this such marriages were taboo.

578 I asked if there was anything in the way of
● 173 ritual or otherwise to keep alive the traditional
178 enmity between Eri and Amahusu. Musila said no but he added that just as every negri had a friend in the old days he thinks every negri also had a traditional enemy. I commented that perhaps this was the hunting ground for heads. Anyway, Eri was the enemy here although there are no traces left except in the memories of some of the people.

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361 one can go up to Soya by an awful steep road and
621 walk over the mountains from there. The map
778 showed a main street with some side roads and
614 not very many houses. The total population is just over six hundred of which about twenty are Butonese. There are no other aliens. He says that this is one of the few kampongs in Ambon which have stayed the same through the years and I believe it. He shows a school, church, radja's house, houses of the kepala soa, batu pemali (which was brought down from its original place long ago and is now in the kampong), and the unusual thing that each soa has its own negri lama (here called teong). There are three of these. Each soa also has its own ancestral spring. These are called perigi pusaka. There is also a baileo.

There are also thirteen sections or nonfunc-
621 tional territorial divisions within the kampong.
614 The three soa are: Patti, Pessi, and Huwaë.
551 There are eleven dati. The unusual fact is that
● 173 the dati are subdivisions of the soa, the latter
423 being the real genealogical units, with their own ancestors. Thus the pattern is:

1. Soa Patti: Dati Gaspersz (fam), de Fretes, Pattileuw I, Pattileus II, Waas, and Piris (6).
2. Soa Pessi: Dati Pessiwarissa, Alfons, Polwal, and Warela (4).
3. Soa Huwaë (1).

The last unit is very small having only three members all of whom use the surname Alfons. Note the great number of Portuguese names. He says, "The Portuguese gave these names to us." The old man is sixty. He has a wife and a son of fourteen. Unless the last has male children the soa and dati will die out. I asked him why this unit had died down so and he said that the story is that they were wicked in the past and

[the assistant at Naku, de Fretes --Analyst]

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621 always wanted war. This is therefore their
614 punishment. I wonder if there is any shame tied
596 in with this and if this is why they use the
551 surname Alfons rather than Huwaë. This is interesting and I must ask Gaspersz about it. If this unit dies out the land reverts to the negri. At present it has a lot of land per capita, as there are only three individuals among whom all of the dati land has to be divided.

551 The surname is the dati name, and if one finds
423 a family which does not have one of the dati
565 names this means it has no dati affiliation and was once a newcomer family from somewhere. There are many of these in the assistant's census. There are also two teacher families with aberrant names, e.g., da Costa. I was interested in one frequent name, Moskitta, and asked what they were. He said that they were a family brought in by Gaspersz with whom they lived at first. I asked if they were perhaps slaves and he said no; there are no slaves or slave descendents in Naku. He thought that some of the non-dati families are burger families. I must ask about this.

621 The Pattileuw dati is divided into I and II.
614 This division took place in 1914. The first
423 settlers were from the soa Pessi, and as usual
624 the tuan tanah (called mauëng, here, a variation
173 of mauwen, which may be significant) must come from it. The second comers were from the soa Patti and from it comes the radja. This seems to be the usual pattern too. At one time these two soa formed the kampong. Then the Huwaë folk came in and made a third soa.

624 Whereas the radja must be Patti and mauëng
614 Pessi, the kapitan and the malessi must be Pessi too. I asked why there was no official from the Huwaë soa and he did not know. I probably had the wrong idea that perhaps, being warlike, they

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582 asked if the men of Lating married by preference
614 the women of Wakang. He said that this is much
565 less preferred, and then I sprang the real question. Could it be that originally there was a three-class rotating asymmetrical marriage class system here? I explained this and he said he really thought this was quite possible. Now, however, he said they run in pairs. But note that the preference is expressed as that of the men of Wakang for the women of Lating. I must ask later about cross-cousin marriages.

I asked about Gani and found out that he is of the soa Moni. He should have married a woman of Tuni, but he married a Lating. This is not so good. The Radja says that he is a "modern."

The Radja says that each soa must have a
[114] preferential marriage soa. Again Holleman and Jansen and Vroklage, as well as Wouden, check.

565 I asked about the many radjas who traced their
173 ascent to Javan influence and he said that this was so. He did not fall into this category, however. His ancestors came from Kei. Then they went to Eruwakang and down to Tulehu. But those who claim Javan backgrounds keep no family trees. This led to mention of the heaven-descent business in Celebes. I heard that in Makassar some people are saying that the Tumanurung myths of the radjas there are a tissue of lies and must be broken. Thus we see the rebellion of the commoners involving the destruction of the supporting myth (charter) first!

266 I asked about human sacrifice and the eating
773 of human flesh. He says that there are plenty of stories about this and thinks it did occur once. He stresses that they are only stories, however. He is not sore about this matter and agrees that it is legendary.

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000 Amahusu: This afternoon I started to compare

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292 1892. Until about 1860 there were two other
554 marks of distinction shared by members of the
178 radja family. They alone might wear shoes,
565 except that on big feasts like Lebaran commoners could wear them. And in addition, only
[301] radja women could wear gold combs, etc., in
565 their hair knots. When speaking to the radja
554 people address him as upu latu. There are no
576 special titles for other ranks of nobility, but when one is talking to them one must be certain to show the proper respect. The rank hierarchy would be: radja, tuan tanah, imeum, four kepala soa, hatib, modin, the two kinds of guru (school and agama). The kepala dati is not of high rank, and the old radja lineage of Lating has been lost.

198 There is no special language used by a segment of the local population. The names of the
554 ranks in the local language are as follows:
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radja: upuëlla (big);
tuan tanah: amanupu (upu of negri);
kepala soa: ella manuai (outriggers, that is, the outriggers of the big man radja who is the prau itself);
the radja family: ana bangsai.

825 Note: Tulehu is from tui rehu. The tui is
173 the bird who warns (one hears it all over here).
103 When the ancestors came down from Amantawari seeking a coast site for the negri, the tui bird gave the signal. They called it tui rehu.

565 Except for the radja's family there are no
582 longer any rules about interclass marriages. A man of the radja family may marry a lower woman, but a woman of the radja family may not marry a man of a lower class. Thus all radja women must marry outside the negri, as all radja folk inside

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Father, all uncles:	bapa (with uncles the personal name is added too).
Mother, all aunts:	mama, ibu (with aunts, personal names are added too).
All cousins:	adi (younger), kaka (older).
(Sibling terms same as those for cousins)	
Grandfather:	tete'.
Grandmother:	nene'.
Grandchild:	tjitji.

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I asked about the name of Amahusu. He said that it comes from ama-bungsu. This means "father no more." There is a story about a man from Ceram (Saulahu) named Buyeratan, who had three brothers and one sister (again we see the five, and always one sister), but whose father was unknown or dead. He came along by raft to Amahusu, which was then unoccupied. He landed to the south at a rock and then went to the negri lama and lived alone for awhile. Then there was a war with Eri when the Pupella people (then named Sutella) came to the negri lama from Suli. There is a river here still called Air Pupella. Meanwhile Buyeratan had married a woman of Soya. (Why can't I understand these people speaking Malay? I have no trouble with the Tulehu folk. I got this story wrong probably, possibly because the Amahusu folk speak better and more complicated Malay. It may also be because it is their own language, the real Ambonese Malay, which they speak. I read that it is hard for an outsider who knows Sumatran Malay to understand. However, Tulehu folk who use Malay

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535 his costume for me. It consists of bandoliers
292 and a belt of paper which are faithful copies of the old tapa things. The design and colors are the same. He keeps all this locked up, and he also has a spear and a kelewang [sword] of wood. The former is decorated with paper streamers. He also has a remarkable wooden copy of an old Portuguese helmet, silver-painted. It has three fowl feathers sticking upright in front. He says the old metal equipment, including helmets and coat of mail, was lost during the Japanese time, but any time they want to do the tjakalele he will make copies of it in wood and paper. I took his photograph and kept one
[126] as well as giving him a fast one standing before the jeep.

[624] He says that one kapitan was from Tuwainella and that there were three malessi: Ohorella, Hunusalela, and Tuasalamoni. Evidently he is the descendant of the Malessi Tuasalamoni. Some
[422] of the pusaka tjakalele are kept by a Kotta man, whose mother was married to a Tawainella and took it along.

527 People work here every day except Fridays and
517 holidays. In the evenings for entertainment the people walk, talk, sit, and that's all. They seldom do anything else. It is a dull existence.

[829] They know about certain things, like movies, radio, badminton. But they do not know really very much about recreation in other lands.
[538] Stories are told quite a bit in the evenings. Stories are also told when they have a death and people gather.

173 Note: I asked about something which has been
361 puzzling me. Most of these negri moved down from the hills in pre-European days. I thought that they could move down only after the pax Europica. He says, however, they could move down when they

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173 361 got a large enough population to be able to defend themselves against the pirates. This may be a good answer.

533 538 The people here love to sing and make up songs. They sing if they are sad or happy, and they sing to babies. They are also good at making up pantun. They have contests between the boys and girls. When Soumokil visited here they had a great pantun contest on the Radja's porch, and Soumokil entered into it too. They also have some krontjong.

533 535 868 The traditional negri songs are learned by every child. I hear singing all the time in the houses here and it is very good. I would like to make some recordings. The tjakalele is taught by the kepala soa Tuasalamoni. People learn songs and how to play instruments merely by looking on and asking for instruction from friends.

829 167 181 602 There is a great desire on the part of the young men here to see the world. Gani says that one hundred per cent would go away if they could. They are an adventurous lot evidently, and lots have left for New York, etc. Others hear of this and want to go too. I get the impression that the adventuresome spirit is much stronger here than in Amahusu. The spirit in Amahusu seems to affect soldiers only. Maybe this is because Mohammedan men are freer and less tied down to their families. Surely they are less tied to women. But then too it is duller here than in Amahusu, as the latter is relatively near (a short walk from) Ambon, and this is a "big city." Here there are only the hills and the sea.

[721] 266 173 Everywhere in Hitu people remember the headhunting days and there are many stories about it. The memory is strong. Cannibalism is clearly not important, but I did hear something about how the radja's family used to eat a man alive on

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266 some occasion. It was relatively unimportant,
173 at least in terms of what the people remember
681 here. There is no memory of human sacrifice and none of torture. In law or adat they never had the death punishment here.

538 Legends and folklore are frequently discussed
521 although this is a subject which is declining,
178 even with the old folk. I see this when I talk with the old people. They know a lot that the young people do not.

178 That many of the old traits are disappearing
771 does not concern the young. The old like to re-
182 call the past but evidently they are not making much of an effort to keep the young in the same groove. My guess is that Mohammedanism stands against them. Mohammedanism may not be absolutely against old things such as the Christian preachers are, but it makes the old folks lose their spirit in trying to have the young people hold on. They have no "charter" for the old any more, as Mohammedanism is the only religion. They could not justify easily any effort in this direction.

197 I am sure that the old language of tradition
178 helps to keep the memory of the past alive. The old man from Waai said that when the bahasa tanah goes that is the beginning of the end of the old ways. Tulehu and other Mohammedan negri still have the bahasa tanah.

Note: The old man from Waai said that they no longer use the bahasa tanah in Waai. He is pretty sure that Tial Serani does not use it, and he doubts that Tial Slam still does either. I take his word for Waai, but I must ask about Tial.

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764 Amahusu: Few burial customs survive. Perhaps
178 one example is the three-night death gathering of

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769 is done wrong (that is, in regard to chopping down the trees), the ancestors will be sore and they will throw an invisible spear into the of- [753] fender. The latter will become sick and must ask a member of Ei to bathe him ritually. Then he may be cured.

773 Other stories started to roll then, and he could clearly have gone on and on. This shows that there is plenty of folklore here and that it has to do mainly with ancestors and wonder tales.

773 Until about fifty years ago a woman carrying
769 goods to the market in Ambon for sale (and they
778 had to walk then) always stopped at the spring
[178] of Tungku Tiga, if she was a Moni. This spring is near the present Butonese mosque on the bay below Tulehu and is near Paso. She sprinkled water on her merchandise so that it would all be sold on her way to Ambon in order that she could go home and would not have to walk all the way to the city. The ancestors would help in this way.

● [173] The reason this applies to Moni is that in the days when the Portuguese and Mohammedans were coming in here the Moni folk were afraid of forced conversion and fled to Paso and settled there. Their ancestors still haunt the area. It is a kind of "second negri lama" of this fam. Not long ago when a bridge was being built at Paso there was a pile which could not be driven down. The construction boss was puzzled because it was merely sand and he didn't think there was any stone in the way. A Moni man climbed on top of the pile and shook it and down it went. The ancestors of the Moni did it.

769 Gani's father and father's brother were once
789 walking to Hitu in a terrific rain. His father prayed to the ancestors and the rain stopped.

1[i.e., the negri sago --Analyst]

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262 soup without grease and spices. And there were many kinds of bananas.

344 368 485 178 623 Then we went on to the baileo which is "modernized" by old Gaspersz. It is like a small pasanggrahan, with a central small porch on which there are a table and chairs, and two bedrooms, one on either side. It is not really an old style baileo at all, but the saniri meets here. It is especially equipped for guests. Not a bad idea, as the old style baileo was almost never used except on special occasions.

132 I took a bath and sat down exhausted. Later I walked about the kampong. It is very hot although on a high hill (one hundred fifty meters), and there are higher hills behind (two of them are Hatalai and Soya). We went to the house of 721 578 778 231 173 the kapitan, where a showing was arranged for tomorrow. Then we went to see the kapitan's stones. One was beside the house. It is low and flattened on top. This was given by a Latuhalat radja for otherwise he would have lost his head. Latuhalat is the traditional enemy here. Then to one side of the house in the rear was a stone on which the kapitan stood when calling the ancestors before the war and also when threatening the enemy. It is in the Latuhalat direction from his house. Some distance off was another stone, a large one with many grooves in it. These are the sharpening grooves used for spears before a war. Each groove stood for a war, and there were perhaps twenty grooves in all. Not until the next day did we see the batu makan andjing, where the seven war dogs of the kapitan ate. It was located a little below the kampong, 231 552 726 near one of the springs. These dogs were big and each had a special job, for example, bringing food. But all of them went with the kapitan, and if he was hard pressed they tore the enemy